1: Holmberg--II [3] (1941-42) 1950 Siriono
116, 381, 462

"The only native 'chemical' industry is the making of glue from beeswax (iriti). This product is used extensively in arrow making. The crude beeswax collected from the hive is put in a pot, mixed with water, and brought to a boil. While it is cooking, the dirt and other impurities are removed. The wax is then cooled and coagulated into balls about the size of a baseball. When desired for use, the wax is heated and smeared over the parts to be glued. It is generally but not always the men who prepare and refine beeswax."

"String and rope are twined by the women from the inner bark of the ambaibo tree. The tree is usually cut down by the men, who remove the outer bark in strips, pull the inner bark from them, and carry this back to camp. It is then thoroughly chewed by the women and placed on a stick over the fire to dry. The resulting shreds are twined into bowstrings, hammock strings, hammock ropes, and baby slings.

One of the most time-consuming activities of the women is the spinning of cotton thread (nínju). The spindle is made by the men from chonta palm. It is planed into shape with a mussel shell. It is more or less circular in cross section and about a half inch in diameter at the middle; it is pointed at both ends and is about 3 feet long. The whorl consists of a disk of wood or baked clay which is put on the spindle from the bottom end.

The women prepare the cotton for spinning. The balls of cotton are first collected from the plant and then pulled apart and flattened into paper-thin sheets about 6 inches square from which the impurities are picked out. The cotton is then ready for spinning. During this process the woman is seated, usually in the hammock. The squares of unspun cotton rest on one thigh (a distaff is not employed) and the spindle on the other, with the whorl end resting on the ground at an angle of about 60°. The woman pulls a thread-like line of cotton from one of her squares, attaches it to the spindle, and spins it into thread by rolling the spindle on the thigh from the hip to the knee. As the thread

accumulates, it is rolled around the bottom of the spindle. Cotton thread is employed extensively in arrow making, for wrist guards, in twining baby slings, and in decorating the body on festive occasions. It is generally coated with uruku a red paint made from the seeds of Bixa orellana."

1: Holmberg--12 [2] (1941-42) 1950 Siriono
116, 285, 462

"Baskets (ináku) are plain and are made by the techniques of checkerwork and twilling. They may be classified into two types: those hastily constructed in the forest for carrying in game, wild fruits, or other products, and somewhat better ones woven for the storing of articles in the house. The former are always made of the green leaves of the motacú palm (by either the men or the women) and are thrown away as soon as their purpose has been served; the latter are more carefully woven (almost always by the women) of the ripe leaves of the heart of the motacú palm, and are a more or less permanent feature of every Siriono hut. Special baskets are made for storing such things as feather ornaments, pipes, cotton and bark-fiber string, necklaces, calabashes, beeswax, and feathers for arrows and ornaments. When the band is on the march, the various small baskets are placed in one large basket and are thus transported to the next camping spot.

In addition to baskets, women occasionally weave mats from the heart leaves of the motacú palm. These are used to sit on, to roll out coils of clay for pot making, and to wrap the bodies of the dead. Fire fans are also woven by the women."

1: Holmberg--12-13 (1941-42) 1950 Siriono -1-2
116, 462, 323, 415

"The pottery industry is poorly developed, but rude, plain pots (ñéo) are occasionally made by the women. Since more food is broiled or roasted than boiled or steamed, a family rarely possesses more than one pot. [13]

The banks of rivers serve as the principal source of clay. It is dug out by the women with the digging stick and carried home in baskets. In making a pot, the lumps of clay are first mixed with water and with carbonized seeds of the motacú palm which constitute the temper. The resulting mixture is made into balls, from which coils for the sides of the pot are rolled out, and into disks, from which the base of the pot may be formed.

The base is molded, either out of a disk of clay (in case the bottom of the pot is to be rounded) or out of a small coil (in case it is to be more pointed). It is molded entirely with the fingers, and when finished is placed in a slight depression in the ground into which ashes have been put to serve as a cushion.

The rest of the pot is constructed by the coiling technique. After the base has been molded, the coils are rolled out one by one on a mat of motacú palm and applied in turn. In making a pot a woman works the coils of clay together with her fingers, on which she frequently spits. In addition, she employs the convex surface of a mussel shell called hitai to smooth out the clay. After one or two coils have been added to the base of the pot, it is generally left standing to dry for a day before others are added. In this way the pot does not lose shape by having too much weight at the top when the clay is wet.

Thus several days commonly elapse before a pot is complete. Once finished, it is left to dry in the shade for about 2 days before it is baked.

Pots are baked in the hot ashes of an open fire. As each section of a pot hardens, it is turned slightly so as to bake another. To maintain an even heat, sometimes a pot is covered with green boughs and chips while it is baking. Since the method of baking is very crude, pots are very fragile and must be handled with great care. They vary in size from about 5 to 10 inches in diameter at the top and from about 8 to 14 in height."

1: Holmberg--13 (1941-42) 1950 Siriono
116, 462, 323, 276

"Pipes (keákwa), like pots, are made from a mixture of clay and carbonized seeds of the motacú palm. The entire pipe, including the stem, is molded from a single disk of clay, the fingers alone being used. As a woman molds the bowl she leaves at the bottom a small lump of clay from which the stem is later fashioned. After finishing the bowl, she fashions this lump into a conelike shape and then inserts a palm straw into the bowl to make the hole for the stem. She then molds the lump of clay bit by bit around the straw until the stem of the pipe is of the desired length, leaving a little decorative projection at the bottom of the bowl which is called éka or teat.

After a pipe has been molded it is dried in the open air for a couple of days and then baked in the coals of a fire as is a pot. In baking, the straw in the stem is burned out leaving a hole through which to suck the pipe."

1: Holmberg--13 [2] (1941-42) 1950 Siriono
116, 462, 323, 283

"Circular spindle whorls are sometimes made by women from small disks of clay hardened in the open fire as a pipe or a pot is. Before they are baked they are fitted on to the spindle so that the hole in the whorl will be of proper size."

1: Holmberg--16 [2] (1941-42) 1950 Siriono
116, 411, 462

"Like bow making, arrow making is exclusively a task of the men, and, there being no specialists in this occupation, each man makes his own arrows. The reeds are first cut near the butt end and then cured. This is usually done by drying them gradually in the sun for about 4 days, but it may be hastened by the use of fire. Before an arrow is made, the shaft must be straight and dry. While the reeds are curing, a man prepares the other materials needed for the construction of an arrow: feathers, chonta or bamboo heads, beeswax, etc. Consequently, when the shafts are straight and dry, all materials are ready for the construction of an arrow."

1: Holmberg--18 [3] (1941-42) 1950 Siriono
116, 342, 462

"The building of a house entails no magical procedure, and it is almost always exclusively a task of the men. Arriving at a new camp site, the women are usually immediately occupied in tending their children, unpacking their gear, carrying water, and kindling a fire for cooking what victuals the day's march and hunt may have yielded. Meanwhile the men work cooperatively in cutting and lashing the poles for the frame. The number of leaves placed against the frame, however, is largely an individual matter; if a man makes no move to cover that part of the frame where he will sleep with his family, no one else will bring leaves to cover his section of the houses for him."

1: Holmberg--19 (1941-42) 1950 Siriono -
462

"It is the women who pluck the feathers, prepare them into tufts, and glue them into the hair."

1: Holmberg--19-20 (1941-42) 1950 Siriono
116, 301, 825, 462, 777

"Necklaces (ẽwi) are worn both for adornment and for magical reasons. Animal teeth are especially favored in necklace making. When a coati is killed and after it has been cooked and eaten, the eye teeth are extracted with the fingers and small holes are gouged out in the roots of the teeth by the men, who employ for this purpose an eye tooth of a rat, a squirrel, or a paca hafted to the humerus of a howler monkey. After a sufficient number of teeth (no specified number) have been obtained, they are strung on a piece of cotton [20] or bark-fiber string by the women. The penis bone of the coati or the gristle from the back of the ankle of the harpy eagle is sometimes added as a charm to these necklaces, which are worn especially by parents during the couvade period following birth."

1: Holmberg--20 [6] (1941-42) 1950 Siriono
116, 462, 302

"Hair is cut by the women with a piece of bamboo. There are no specialists who perform this task. A woman usually cuts her husband's and her children's hair, and her own is cut by a sister or a cowife. The hair is cut to a length of about a quarter of an inch all over the head. That over the forehead is pulled out, or shaved with a bamboo knife, to a very high semicircle. The ears are left exposed. In the back, the hair is cut straight across at about the level of the lobe of the ear. Haircuts are given about once a month, although the forehead and eyebrows may be depilated as often as every 10 days. For depilation the woman covers the tip of her index finger with beeswax and grasps the hairs between her thumb and index finger. After the hair has been removed, the entire forehead is covered with uruku, which acts as a healing balm. In the case of young children to promote the future growth of the child's hair, a few feathers of the harpy eagle or the curassow may be glued to the back of the hair after it has been cut."

1: Holmberg--23 (1941-42) 1950 Siriono
116, 224, 462

"No other activity of the men can match the importance of hunting. The temper of the Siriono camp, in fact, can be readily gaged by the supply of game that is daily being bagged by the hunters; there is rarely ever equaled that joy which follows a successful chase or that discontent which follows an unsuccessful one.

Around every Siriono hut there are trails, scarcely visible and marked only by an occasional bent leaf or twig, spreading out in all directions. On any morning just before daybreak it is a common sight to see the naked hunters, bows and arrows over their shoulders and perhaps with a piece of roast manioc in their hands, silently fading into the forest in all directions in quest of game. Some go alone; others in pairs; still others (as many as six or seven) may join together to go in quest of a troop of peccaries or a band of spider monkeys."

1: Holmberg--35 (1941-42) 1950 Siriono
116, 252, 462

"The division of labor as regards cooking varies a great deal, depending upon the circumstances under which the food is being prepared. Everyone knows how to cook, even young children."

1: Holmberg--35 [3] (1941-42) 1950 Siriono
116, 252, 462

"While in camp, when the group is fairly settled, most of the cooking is done by the women. This is especially true if the preparation of the meal involves the grinding of maize or other vegetable products that are sometimes mixed with the meat and cooked in a pot. On the march, however, when pots have been temporarily stored and when most of the food is roasted, the men take as active part in cooking as the women. In fact, the roasting of meat often falls entirely to the men, especially since they may be off on the hunt several days without the women and thus be forced to barbecue the game before returning to camp."

1: Holmberg--37 (1941-42) 1950 Siriono.
116, 276, 462, 882

"The only narcotic used by the Siriono is tobacco (éro), which is smoked in clay pipes, whose manufacture has already been discussed. Both the men and the women smoke, although it is always the latter who make the pipes (keákwa) and prepare the tobacco. Children do not smoke until after they have reached the age of puberty."

1: Holmberg--38 (1941-42) 1950 Siriono
462

"Mead is made from a mixture of cooked corn meal (or cooked manioc or cooked camotes), water, and wild bee honey. It is always made by the women."

1: Holmberg--40 [6] (1941-42) 1950 Siriono
116, 462, 512

"On a typical day, when settled or on the march, the men are off to hunt at the break of day. If they have not had time to eat before they leave, they may take with them a piece of roast meat, maize, or manioc, to munch as they go along the trail. When men remain at home, they usually occupy themselves in repairing arrows, making bows and digging sticks, etc. If the band is fairly settled at the time, the men hunt in all directions from the house, but if the group is on the march, the hunters usually proceed in a circuitous route through the forest in the direction of the camping spot decided upon for that night. In any case the women are usually left behind to care for the children and to carry out the routine household duties or, if on the march, to pack up the gear and transport it to the next camping spot. As camps are rarely moved during the rainy season, and not more often than every 10 days or so during the dry season, a partial stability is maintained over considerable periods of time."

1: Holmberg--40 [7] (1941-42) 1950 Siriono
116, 462, 512

"While the men are out hunting, the women may be occupied in any number of routing household tasks, such as bringing in firewood, grinding corn, cooking, weaving baskets or mats, coiling pots, drying tobacco, or repairing hammocks. The women also devote a considerable part of the average day to the spinning of cotton string, which is extensively used in arrow making. Since most of these household duties are pursued around the hammock and the fire, gossip and conversation are freely indulged in throughout the day, and there is almost always a pot of something cooking on the fire with which the women and children nourish themselves while the men are gone."

"Table 2. —Distribution of labor according to sex.

Activities	Men and women	Women	Men
Collecting	X		
Clearing	X		
Planting	X		
Tilling	X		
Harvesting	X		
Dressing game	X		
Burden carrying	X		
Cooking		X	
Caring for children		X	
Spinning thread		X	
Twining string		X	
Twining bowstring		X	
Twining hammocks		X	

1: Holmberg--41 [5] (1941-42) 1950 Siriono-2
116, 462

Twining baby slings		X	
Carrying water		X	
Collecting firewood		X	
Extracting clay		X	
Pot making		X	
Pipe making		X	
Weaving mats		X	
Weaving fire fans		X	
Weaving baskets		X	
Making mead		X	
Preparing feather ornaments		X	
Stringing necklaces		X	
Cutting and depilating hair		X	
Hunting			X
Fishing			X
Felling trees			X
Extracting honey			X

1: Holmberg--41 [5] (1941-42) 1950 Sirionó-3
116, 462

Weapon making	X
Tool making (spindle, digging stick, etc.)	X
House building	X
Bridge making	X
Refining beeswax	X
Preparing utensils (calabashes, mortar and pestle, etc.)	X"

1: Holmberg--41-42 (1941-42) 1950 Siriono
116, 462

"Within the family, the division of labor follows normal lines of age and sex, except that the duties performed are neither as highly differentiated nor as sharply defined as in many preliterate societies. The peculiar circumstances prevailing in this environment and culture sometimes demand that a person perform temporarily, at least, tasks that might otherwise be delegated to the opposite sex. Thus, although cooking is normally the role of a [42] woman, when the men are off on the hunt it is they who must barbecue the meat. Similarly, although basketry is the art of women, men must sometimes make baskets in which to carry home game.

On the whole, however, the sex division of labor follows the pattern presented in table 2."

1: Holmberg--59 [2] (1941-42) 1950 Siriono
116, 462, 562

"It is difficult to generalize as to the status of women. Although they are dominated by the men, it can hardly be said that women occupy a position much inferior to that of the men when one considers the conditions under which this society exists. During childhood there is no noticeable preferential treatment of boys. On the basis of the sex division of labor the men do as much or more work than the women. Hunting is exclusively a task of the men, while collecting and agriculture are joint pursuits of both men and women. Women enjoy about the same privileges as men. They get as much or more food to eat, and they enjoy the same sexual freedom. They are not restricted from holding drinking feasts and dances, nor from participation in bloodletting ceremonies. After marriage, moreover, women continue to live with their parents and to enjoy the latters' protection."

5: Radwan--295 [4] T-3 (1928?) 1928 Siriono
116, 224, 241, 262, 462

The forest Indians, feed themselves principally through the hunt and as a result lead a nomadic life. The women accompany their husbands on hunting trips, bearing the hammocks and the baskets with the prize, while the men carry only the weapons. Their nourishment consists of fish, birds, four-footed animals, forest fruits, honey, etc. Agriculture is resorted to only in direst circumstances. In natural clearings, they particularly plant yuca. The plantings can hardly be differentiated from the underbrush.